# RESOLUTIONS

OF

# COMMON SENSE,

## FOR THE PREVENTING OF POPULAR DELUSION,

## FROM POLITICAL ORATORS.

COMMON SENSE RESOLVES,

I. THAT Subjects have no *common rights*, becauſe *all men* are not fit for *all things:* 1. In their *natural* capacity. The *fool* has no right to ſit at the council-board; nor the *coward* to be the leader of an army. 2. In their *moral* capacity. The *thief* has no right to be a *ſteward* for the *public*: the *idle man* has no right to the *wages* of the *induſtrious*. 3. Leaſt of all in their *religious* capacity. The *Jew* has no right to be a *Biſhop:* the *Turk* has no right to be a *Schoolmaſter* for the teaching of *Chriſtian Children*. Men have been guilty of more cruelty and injuſtice and robbery on motives of *falſe religion*, than on any others whatſoever—*Heathens* againſt *Chriſtians*—*Papiſts* againſt *Proteſtants*—*Puritans* againſt the *Church* and *Government* of *England*. *Tantum religio potuit ſuadere malorum!*

II. That the *natural rights* of man, are the rights of man in a *ſtate of nature only:* that is, of man conſidered as an *unſociable independent ſavage*. Theſe are, the rights of eating, drinking, ſleeping, hunting, fiſhing, propagating his ſpecies, whipping his children, and defending himſelf againſt wild men and wild beaſts.

III. That

III. That as ſoon as man becomes a member of ſociety, and *property* is *divided* by *authority*, and *ſecured* by *laws*; he is bound as a *moral agent*. All his natural rights are under reſtraint, and he cannot exerciſe them at his will, for fear of an *executive power*, ordained to prevent it. They are now no longer *natural*, but are changed into *civil rights*.

IV. That upon the reception of the Chriſtian Religion, natural rights are farther reſtrained by the *divine authority* of the *ten commandments*; which forbid robbery, murder, falſe witneſs, diſobedience, and even the *deſire* of another man's property: and man himſelf riſes from a *moral*, into a *religious* agent.

V. That therefore, if any member of a Chriſtian Society *now* pleads his *natural rights*, he thereby declares, that he intends (or *wiſhes*) to break through the *laws* of *civil ſociety*, and the *reſtraints* of *religion*, and *go back*, as faſt as he can, on *atheiſtical principles*, to the *ſtate of nature*: that is, to reduce things, if he and his fellows ſhall be able, to a *political chaos*, or ſtate of *anarchy*, under which there ſhall be no *diſtinction* of *right*, or *property*, but ſuch as they themſelves ſhall be graciouſly pleaſed to ſettle.

If all the beaſts of the foreſt and the deſart were mingled into one ſociety with ſheep, goats, oxen, and horſes; againſt which God's providence hath wiſely provided; Common Senſe foreſees what muſt happen, when they begin to purſue and exerciſe their *common rights*. And the ſame will hold good in human ſociety: for mankind, like other creatures, are diſtinguiſhed by birth, humour, and education, into the wild and the tame, the cunning and the ſimple, the peaceable and the rebellious, the temperate and the inſatiable, the harmleſs and blood-thirſty; and have no more claim to the exerciſe of common rights than the beaſts have.

Therefore

Therefore, as *beaſts* are under *man*, *man* is under *law*, human and divine; and if he knows his own intereſt, he will plead for a due *diſtinction* of *rights*, and do all he can to *ſtrengthen the hands* of the *government* under which he lives, in return for the *ſecurity* he enjoys.

Happy is he who is made wiſe by *ſeeing* miſery in *others*, rather than by *feeling* it in *himſelf*.

Great Britain,
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Clarkson Stanfield

18 JA 53